

THE CLASSICAL JOURNAL

VOLUME IV

FEBRUARY 1909

NUMBER 4

Editorial

THE TORONTO MEETING

The joint meeting of the American Philological Association and the Archaeological Institute of America, held at the University of Toronto on December 27-31, was a decided success. Toronto proved to be an admirable meeting-place. There was a good attendance of members both from the East and the Middle West, though the magic number, 100, was as hard to reach as the hill-top for Sisyphus and his stone. "Ever as he was about to push it over the top, back rolled the shameless stone." Lest this should seem to suggest a comparison of the members of the local committee with Sisyphus, we hasten to add that they resembled that ancient hero only in their untiring efforts for the comfort and enjoyment of their guests. The hospitality of our hosts showed that hearts may be warm in spite of northern winters, if, indeed, they have a winter. The weather was delightfully bright and mild, "Our Lady of the Snows" being more thinly clad in her symbolic garb than many of the states traversed to reach her dominion.

The Canadian universities, through their closer contact with those of the mother country, have in a greater degree retained the English aims and methods in classical studies, and it was a graceful suggestion of Professor George F. Moore, of Harvard, that the classical scholars of the United States, who have long been under German influence, would be benefited by the friendship resulting from such meetings as this. Possibly those on the other side of the line, who have not been in the habit of attending the sessions of these learned societies, may have doubted whether much good could come to them

from listening to papers upon the use of the reed in Greek medicine or upon the diphthong *æ* in Plautus. Some such idea may have been in the mind of President Falconer, when, in his address of welcome, he affirmed that he did not share the fears of those who thought that in the scientific investigation of the ancient records we were in danger of losing the liberalizing and cultivating influence of the humanities.

Four Canadian societies, those of Toronto, Montreal, Ottawa, and Kingston, joined the Archaeological Institute. The independence and closer internal union of the Canadian societies were preserved by the formation of a Canadian department, whose chairman shall be a vice-president and whose secretary shall be an associate secretary of the Institute. A portion of the Canadian funds is also to be administered by the local council.

Little can be said here of the papers presented at the meeting. The programme was overcrowded. Some papers had to be omitted, many were hastily delivered or cut short by the time limit. This cutting might be better done before the session. It is indeed strange that men accustomed to lecture daily in their classrooms have so little idea of the amount they can present in twenty minutes. As to the proper place to cut, something might be done by omitting, when reading a paper, the fulness of reference necessary when it is printed. What does an audience gain by hearing a list of the numbers of manuscripts read, especially when they have it in type-written form before their eyes? The crowding of the programme rendered discussion an impossibility. The resolution adopted by the Philological Association, permitting the Executive Committee to arrange for some ten-minute papers, was intended to gain time for discussion and may be helpful, though we suspect that there are other deterrent causes than mere lack of time.

The announcement that Professor Hempl had solved the Etruscan riddle aroused great interest. Unfortunately the paper had to be presented at the end of the last session. It was almost eleven o'clock at night when its turn came, the audience had been listening to papers for three hours, and many were expecting to take an early train in the morning. Circumstances, therefore, were very unfavorable for an estimate of the value of the announced discovery. While judgment must be reserved until the publication of the proofs gives an opportu-

nity for careful examination, it may with fairness be said that what was presented did not carry conviction.

At the memorial session in honor of Charles Eliot Norton, eloquent tributes were offered by Dr. Edward W. Emerson, of Concord, Mass., who spoke of Professor Norton as a man and a scholar, and by Professor William F. Harris, of Harvard, who dealt with his service to liberal studies in America.

The next meeting will be held in Baltimore, where the members of the two societies will gather to do honor to Professor Basil L. Gildersleeve, who was, for the second time, elected president of the Philological Association.

JUDSON GREGORY PATTENGILL

The announcement of the death of Mr. Pattengill, on December 14, 1908, will bring sorrow to the hearts of scores of men and women who remember him as their best and most dearly beloved teacher. Although he lived to the age of fifty-nine, we cannot but feel that his was a premature death and are overwhelmed by the mystery and pity of it, that the effective ones in life's work are the very ones that wear out and are taken away from us early. But his is the memory that we should all be glad to leave behind us. His life was spent in the one task of doing his duty, cheerfully, even humorously, but faithfully. After his graduation from the University of Michigan, in 1873, he taught for a short time at Granville, Ohio, and at Pontiac, Michigan, and then was called to the principalship of the Ann Arbor High School, where he remained until his death, inspiring all who came under him with love for himself and for the Greek and Latin that he taught. He gave to the world a careful revision of the staunch old textbooks which he used for so many years and he brought to the altar of the "true and the new" in scholarship a carefully worked-out article on "The Aorist in Xenophon," for which we, his pupils, may care but little, because the man and the teacher are among our more valued memories. He had the remarkable union of virile personality—which to the evil-doer or listless student was overwhelming—combined with an almost womanly tenderness. His scholarship was of the type that is becoming so rare in this day of disregard for "mere teaching," combining an accuracy in detail that was a constant marvel to us all,

with a large literary and institutional knowledge of his subjects that vivified everything he dealt with. As an example of the fulness of his preparation it may be instanced that he got up, in good old English style, the whole of the Mommsen-Marquardt *Handbuch der röm. Altertümer* in order to teach a tenth-grade high-school class in Roman history. The vim with which he would charge, red chalk in hand, upon the work of some careless pupil who had put a circumflex accent on a short vowel, or over an antepenult, lives in memory of us all and his criticism of such delinquencies did not impair the love felt for him even by the victim, who was sure that his teacher, though severe, was always just. To us who have since become teachers and have learned what drudgery it is to correct the constant recurrence of the same mistakes, one of his most remarkable characteristics was his painstaking conscientiousness in the preformance of this duty. We can explain it only as a part of his New England inheritance; certainly such a conscience could come from nowhere else. Still he never lost himself in this detail, and his pupils always felt the tonic influence of his large scholarship and true literary appreciation of Homer and Virgil, of which this insistence on accuracy in detail seemed under his inspiration to be not only a necessary but an enjoyable part. His place will be filled by a worthy successor, but the vacancy in the hearts of his pupils will remain, because that could be fully occupied only by his unique personality.

JOSEPH H. DRAKE

AN ANCIENT SCHOOLMASTER'S MESSAGE TO PRESENT-DAY TEACHERS¹

BY CHARLES E. BENNETT
Cornell University, Ithaca, N. Y.

So far as ancient literature makes an effective appeal to the modern mind, it is chiefly in the field which De Quincey characterizes as "the literature of power." Here the antique genius is supreme. It has been recognized as such for centuries, and a priori reasons can easily be given why it will continue to be recognized as such in the ages that are to come. Homer's majestic epics (*pace* Andrew Carnegie) not only have never been surpassed or even rivaled, but probably never can be; the same is true of the most perfect products of Greek tragedy; and almost the same of the best of Horace's lyric verse.

In the other field, however—the field that De Quincey characterizes as "the literature of knowledge"—the Greek and Roman classics exercise a much less decisive and much narrower influence. I refer to such works as Aristotle's treatises on logic, ethics, psychology, and the natural sciences; such as Cicero's tractates on oratory, theology, rhetoric, and politics; to such works as Pliny's *Natural History*, or Quintilian's *Institutio Oratoria*; further, to that vast body of works that are primarily historical or have historical bearings, like the correspondence of Cicero or Pliny. Except to the special student of the classics, most of these works make now but a relatively small appeal. Naturally enough, too, for their connection with the present is less obvious. Homer, Virgil, Aeschylus, Horace are for all time; whereas ancient history and institutions are no longer to most persons a vital concern of the life and action of today. The multifarious problems of the modern world—social, governmental, religious, educational—all differ so profoundly from the problems of the ancients in the same fields, that we seldom think of invoking their testimony or of utilizing

¹ President's address before the American Philological Association at a joint meeting of the association and the Archaeological Institute of America at the University of Toronto, December, 1908.

their experience. As a rule we are undoubtedly correct in this attitude. And yet, occasionally, even in the midst of our latter-day perplexities, we may with profit call these thinkers of the past into council. It is to a case of this kind that I venture to invite your attention now. The field is the perennially interesting one of education, and the witness is Quintilian.

Before touching upon the points which I desire to single out from his monumental work, may I ask you briefly to recall with me the main circumstances of his career? Born at Calagurris, in Spain, about 35 A. D., he was one of that brilliant group of Spanish provincials whose literary activity shed such luster on Roman letters in the second half of the first century. After the Renaissance of the Augustan Age, literature had sunk almost to its lowest ebb, when new light dawned in provincial Spain. Four names are at once associated with this revival, Seneca, Lucan, Martial, and Quintilian, all notable writers and all represented today by fitting monuments of their activity. Of this company, Seneca was by far the most versatile. Not content with cultivating the field of philosophy, he essayed with success that of natural science, and, less happily, that of tragedy. Lucan gave us the *Pharsalia*, which, though incomplete and highly tinged with the overwrought rhetoric of the day, is still full of true fire and spirit. Martial's Epigrams are unique in Roman literature. They give us wit, the acutest observation of the social life of the day, and not seldom the tenderest pathos.

It was to this original and virile group that Quintilian belonged. All its members brought fresh life and energy into the sorely jaded body of Roman letters—Quintilian quite as much as the other members of this Spanish school.

His early life was passed at Rome, where he studied under Remmius Palaemon, a somewhat spectacular personage, not without a touch of the charlatan, yet withal a born schoolmaster and a skilful instructor. Later he became a pupil of Domitius Afer, eminent alike as a teacher of oratory and as one of the most forceful speakers at the Roman bar of Nero's day.

Returning to Spain after the completion of his studies, Quintilian met Galba and came back to the capital with him in 68. Here he was appointed the first public professor of rhetoric at Rome, receiving

a regular salary from the imperial treasury. With these official duties he combined the profession of advocate. Among his pupils were certainly the younger Pliny, very likely Tacitus, and possibly Juvenal. This dual activity of advocate and rhetorical teacher continued for some twenty years, at the close of which period Quintilian withdrew into private life and addressed himself to the composition of his memorable work, the *Institutio Oratoria*. It was while engaged in this task that the emperor Domitian confided to his care the education of his grand-nephews, heirs prospective to the imperial throne. As a further token of imperial favor, Quintilian was honored with the consulship. Outwardly, to all appearances, his life was most prosperous; yet within the domestic circle Fortune had laid her heavy hand upon him more than once. Death took first his wife and then both his sons, leaving him in his last years alone and desolate. He himself died shortly before the close of the first century A. D.

So much for the man. Let us now turn to his work. The *Institutio Oratoria*, as we have seen, was the ripe product of a gifted teacher, who had himself been trained by the best masters of his day, had practiced in the Roman courts, enjoyed the confidence of several emperors, and had been honored with the highest magistracy. For twenty years he had been the recognized leader among teachers at Rome, when at the age of fifty-eight he set out to put in permanent form the results of his practical experience and his mature reflections on the training of the orator. Clearly we have much to expect from a man so exceptionally fitted for the task he sets himself; nor shall we be disappointed when we come to examine his treatise more closely.

The title of the work, as is well recognized, is somewhat narrower than its contents warrant. Technically it is on the training of the orator; but in reality it is much broader and deeper than its name implies. It penetrates to the root of many of the fundamental problems of education, problems that not merely confronted the Romans of Quintilian's day, but which confront us also, and will confront our children's children. It is this that bears the *Institutio Oratoria* far beyond the "bourne of time and place" and gives it permanent worth; and it is this fact that has made me venture to make its author the subject of these remarks. What I shall try to do is simply to

enumerate some of the elementary truths of education as Quintilian himself has stated them, with true Roman wisdom and practical sense.

And first of all he emphasizes the importance of beginning aright and of employing only the best teachers from the very outset of education. "Would Philip of Macedon" he asks, "have wished Aristotle, the greatest teacher of the age, to teach Alexander, or would Aristotle have done it, if they had not both been persuaded that the first rudiments of instruction are best imparted by the most accomplished teacher?" How often have I thought of this when some mediocre Latin scholar has come to me at the end of the senior year and asked for a recommendation to teach elementary Latin, admitting defective knowledge and poor scholarship, but urging the low grade of work contemplated in justification of the application. Let me here record my conviction that a college graduate who has been a poor Latin scholar in college is not fit to teach even elementary Latin. In fact such a person is conspicuously unfit for such labor, not so much from lack of large attainment as from lack of the spirit that a good scholar inevitably takes into the classroom and implants in his pupils. Only the lover of accuracy will beget a love of accuracy in his pupils, and without this there can be no scholarship—no really excellent instruction. If education is not to become a meaningless thing among us, it must be taken very seriously; and the prospective teacher must dedicate his whole energy to the profession he chooses. Teaching cannot safely be made a makeshift. Any such attitude involves disaster to the individual who risks the experiment, to the pupils under him, and, above all, to the community, and ultimately to the national life.

Some twenty years ago we used to hear much of the Quincy method of teaching. But when one came to analyze the "Quincy Method," its essence proved to be simply this: An enlightened community had determined to get the very best. It paid for it, of course. But the "Quincy Method" was but a nineteenth-century application of the wise words of Quintilian, uttered eighteen centuries earlier: "Get the best!" "He who is unwilling to teach the little things," declares Quintilian, "is not worthy the name of teacher. It is the ablest teachers who can teach the little things best; for they have had to master them to attain their eminence." He urges, moreover, a special psychological

reason for beginning the right way. It is this: "We can change easily enough from good to bad; but the reverse process is well-nigh impossible." It was on this principle that the flute-player, Timotheus, demanded twice as high tuition of those who had studied under other teachers as from those whom he himself had trained from the beginning. We find it, indeed, a Herculean task to unlearn our errors, particularly errors that have become impressed upon our minds when the intellect is plastic and when the impressions recorded are almost indelible. All of us have had telling illustrations of this truth, as we have wrestled with the results of our own imperfect early training or when as teachers we have been embarrassed by the same thing in our pupils. As year after year I meet a considerable body of freshmen, incapable of pronouncing Latin accurately, only half sure of their inflections, and equipped with but the scantiest syntactical knowledge, incapable of giving or even of appreciating a really accurate and idiomatic translation—as I meet this annual contingent, it is with more than passing regret. These students, as a rule, are not lacking in ability or in industry. They are simply the living illustration of bad teaching. When they studied elementary Latin, anybody was thought good enough for them. As a result, they began in slipshod ways and have floundered ever since. I am no pessimist. I do not believe that this is the worst of all possible worlds, or that our Latin instruction is the worst possible instruction that could be given in the subject. On the other hand I am convinced that we do a great deal that is excellent, and that we are capable of great things. But I am equally convinced that these results will not come of themselves. They demand toil—above all they demand conscience and a thorough dedication to one's work, particularly at the initial stages of instruction.

The importance of careful training in the very earliest stages has yet another justification to Quintilian's mind. He is clearly of the opinion that many a Roman lad had failed to develop his latent powers purely as a result of defective teaching. The proper attitude, he insists, is to assume that every youth is one of promise, and that if he fails to realize it, it is simply because proper pains were not taken by the teacher. It would probably be dangerous to press this too far as a working principle. We cannot ignore differences of natural

endowment; nor can we forget that the inevitable dullard is always with us. Yet there is a large grain of wholesome truth in what Quintilian says. How many of us have seen the slow and apparently hopeless pupil quickened into new life and ambition by the skill and sympathy of the wise teacher! Quintilian, I am sure, was no visionary when he said that the best instruction was quite as important for the slow and dull as for the more apt and intelligent. And if this was true for Rome in the first century of our era, how much more important is it for us with our advanced democracy in the twentieth century!

One of the burning problems in America in recent years has been the teaching of elementary Latin. Evidently the same problem was a living one at Rome in 90 A. D., and it is particularly interesting and, I think, instructive to note what Quintilian has to say on this subject. To those of us who have often deplored the failure to make a determined, decisive attack upon the paradigms and to master them thoroughly at the very outset of Latin study—to such it must cause no little pleasure to note the wise words of Quintilian on this very point. In the fourth chapter of his first book we read these words:

Let boys in the first place learn to decline nouns and conjugate verbs; for otherwise they will never come to an understanding of what is to follow; an admonition which it would be superfluous to give, were it not that most teachers, through ostentatious haste, begin where they ought to leave off; and while they wish to show off their pupils in matters of greater display, they retard their progress.

Has not Quintilian admirably diagnosed the difficulty that has beset us here in America in the last score of years? Have we not been attempting to make pupils understand continuous Latin before mastering the elements that compose it? Have we not been guilty of an ostentatious haste, beginning where we ought to end? I fear we have, and consequently I took no little satisfaction recently when one of our leading educators singled out the passage I have just quoted and declared that it ought to be blazoned in every Latin classroom. Certainly, if to Roman boys such grammatical study was a necessary preliminary to an effective mastery of their native tongue, to modern boys the necessity is a fortiori vastly greater.

As to the educative value of grammar in general, Quintilian boldly vindicates it from being the dry and profitless study that it is often alleged to be. And here again his teaching, I think, has a lesson

for us today. So far from being arid and useless, the study of grammar contributes richly to the intellectual expansion of the pupil in many ways. The apprehension of grammatical relationships involves as serious a logical discipline as a proposition in Euclid, with the added advantage that Euclid is not often directly practical to the everyday man, while an apprehension of logical relationships is.

Exceedingly valuable, too, is the insight afforded by grammar into the psychology of language, its life and growth. Many of the conventional means of expression are really illogical, and have been determined in their form by analogy, which is a hardly less potent factor in syntax than in sounds and forms. For human speech was not primarily a creation of the logician, but an emanation from, and an evolution of, the folk-consciousness. The same forces that brought it into existence determined in the main its entire future career, and forever precluded the existence of an ideally perfect and consistent scheme of expression. What we see in language, therefore, is largely the waywardness and inaccuracy of the popular mind. Rightly apprehended, then, grammar in its manifold phases takes us into the secret history of the human intellect, and shows its most diverse functions in actual play. It is no exaggeration to say that the history of a people is writ large in the people's speech; and the study of grammar is but the study of this speech.

Another fundamental question that has agitated the waters of modern teaching has concerned the function of memory in education. Beginning some twenty years ago, the tendency has since been strong to neglect this important faculty. The new attitude was not without reasons. There had undoubtedly grown up in many schools the practice of learning the words for things instead of the things themselves. Certainly nothing is to be said in favor of such a habit, and it is perhaps not surprising that educators began to reason somewhat as follows: "Memorizing has been abused. Therefore we will have no more of it." This programme has been carried out with much tenacity of purpose ever since. But it may fairly be questioned whether the logic that induced the attitude was sound, or the attitude itself was wise. The logic seems defective in this, that it wrongly located the responsibility. The trouble was not that pupils remembered, but that they did not understand. Now, remembering words with-

out understanding the ideas covered by them, is certainly a futile practice. But I can see no harm in remembering things that one does understand. In fact it seems a serious defect in education for a pupil not to form the habit of incorporating as a part of himself large bodies of the matters he studies. It is not enough, I believe, to apprehend and understand; one must also associate the facts apprehended in such a way as to be able to recall them; and to do this the habit must be cultivated before it is established. The only pernicious use of the memory that I am prepared to recognize is a memorizing of symbols while ignoring the things symbolized. But, on the other hand, it seems to my mind vastly pernicious to study large bodies of facts without being able to recall them at need.

Quintilian in his tenth book takes strong ground on this question, devoting an entire chapter to memory.

Some [he says] have thought memory a mere gift of nature, and to nature it is chiefly owing; but it is strengthened like all our other faculties by exercise; and all the study of the orator of which we have hitherto been speaking is ineffectual unless the other parts of it be held together by memory as by an animating principle. All knowledge depends on memory; and we shall be taught to no purpose, if what we learn escapes us. It is the power of memory that brings before us those multitudes of facts which we should always be ready to produce. The memory is accordingly, not without reason, called "the treasury of eloquence." If anyone ask, "What is the art of memory?" my answer must be: "Practice and labor." To learn much by heart, to go over it again, daily if possible, this is the secret. For nothing is so much strengthened by practice or weakened by neglect as memory. Let children, therefore, learn as much as possible by heart from the earliest stages of study, and let everyone, at whatever stage, who applies himself to strengthening the memory by cultivation, resolutely submit to the tedium of going through what has been learned, and of masticating repeatedly the same food, a labor that may be rendered easier, if we begin by learning a few things first; then we may add something new each day, a practice which will cause no sensible increase to our labor, but will lead at length to almost inconceivable results.

But Quintilian expressly warns us against a merely mechanical cultivation of the memory. He regards the logical division and arrangement of the subject-matter as indispensable.

The whole problem of the fitting use of the memory is, I am well aware, one of the most delicate and difficult in the whole field of education. Yet I confess my sympathy and convictions are with

Quintilian in this matter. With him I believe in the careful and formal training of the memory to hold large bodies of facts. I am not willing to trust the impression made by a mere apprehension and understanding of facts, and trust that the wisdom of our educational leaders may come to recognize more than has been done in recent years the importance of this side of education.

I have purposely been somewhat full in reviewing certain fundamentals of education, wherein Quintilian seemed to me particularly instructive for the problems that confront us today. I must now touch more briefly on some matters of less moment which he considers. He is earnest in urging an early beginning of instruction. "Do not wait till a child is in its seventh year!" he says. Everything early acquired helps ultimately, be it never so little. At least, it helps to form the habit of studying. And yet he warns us to have no confidence in precocious children.

That sort of talent [he says] scarcely ever comes to good fruit. Such boys do little things easily, and impelled by assurance, show at once all they can accomplish. But they succeed only in what is ready to their hand. There is no real power behind, or any that rests on deeply fixed roots; they are like seeds which have been scattered on the surface of the ground, and which shoot up prematurely; they are like grass that resembles corn but grows yellow, with empty ears, before the time of harvest. Their efforts give pleasure as compared with their years, but their progress comes to a stand, and our wonder diminishes.

One of the vexed questions of elementary teaching in Quintilian's day concerned the orthography of Latin words—whether to write *adsisto* or *assisto*; *adrideo* or *arrideo*; *inrumpo* or *irrumpo*, etc. The same question has within recent years at times assumed a momentous prominence in the study of elementary Latin in America. To my mind, it introduces a difficulty as gratuitous as it is vexatious. Latin is hard enough, any way, without loading it with a mass of pedantic details to worry and discourage the beginner. Quintilian's advice on this point is most sensible and pertinent. "Write as you speak," he says, "except where custom has otherwise decreed." Elsewhere he tells us that the assimilated pronunciation was in vogue. Evidently he regarded that as the preferable orthography. But he expressly deplors paying much attention to these puerilities, as he calls them. Instruction means something else to him than frittering away time and energy on such trivial formalities. I heartily wish

that we might take the same sensible attitude in our Latin teaching, and not multiply confusion for the pupil by spelling the same word now in one way, now in another, as is often done in our texts—frequently on one and the same page. For myself I hold that Latin exists for the pupil, not the pupil for Latin; and I have consequently regretted not a little in recent years to observe the increasing attention paid by makers of secondary textbooks to the quiddities of scholarship. Even the useful *j* is currently disguised as *i*, till the pupil and—I regret to say—not a few teachers no longer know when the character stands for a vowel and when for a consonant.

Especially sensible also are Quintilian's remarks on pronunciation and diction. He mentions three standards as supported by their various advocates: analogy, authority, and custom. Those who support analogy pronounce a word in a certain way or defend a certain locution because of its resemblance to some other word or some other locution. The votaries of authority appeal to the usage of some great orator, poet, or historian. Quintilian, however, with Horace, declares himself uncompromisingly in favor of custom as the standard to be followed. But evidently right here there is need of caution. There be customs and customs. For Quintilian, custom in speech is the agreement of the educated, just as virtue is the agreement of the good. Here too, I think, we may profit by his wise counsel. With us, I fear, authority asserts excessive claims as to pronunciation and diction. "If you see it in the dictionary, it is so," seems to be the conviction of many of us, and we often look with scant approval on the person who says *isolate*, if we happen to have discovered that the dictionary indorses *isolate*; or upon him who says *scēnic*, if haply the book says *scēnic*. Ought we not to exercise more sense in this matter and content ourselves with following the usage of the cultivated people with whom we associate? I fancy I can see the fine scorn with which the old Roman would visit us, could he witness the condemnation which we often pronounce both secretly and openly upon those whose offense is against the dictionary.

Another observation touches the character of commentaries on Greek and Latin classics studied in Roman schools. Roman education, as you all know, was roughly organized into three grades: elementary, grammatical or secondary, and advanced (the special

training of the orator). Now the grammatical education was singularly like the classical courses of our secondary schools. A Greek or Latin author was made the basis of instruction, and was studied with the same minute care that is customary among us, the main difference being that among the Romans the commentary was given orally by the teacher, whereas today we have printed notes, often freely interspersed with pictures. Evidently many Roman teachers utilized the commentary more for the purposes of displaying their own erudition than for illuminating the contents of the author in hand. Quintilian protests vigorously against this practice, sagely observing that one of the greatest merits of the teacher is not to know everything, or if he does, to keep some of his erudition in reserve. I fancy we are not altogether free from this same fault. Too often the editors of our classical texts appear to have in mind not the large constituency of students who are to use their books, but rather the minute fraction of experts who may review them. Hence we are treated not infrequently to a display of useless learning, wise remarks about manuscripts, the Mediceus, Venetus A, or the Neapolitanus, along with erudite references to German periodicals, Kuhn's *Zeitschrift*, Bezzenberger's *Beiträge*, or the latest Teutonic *Schulprogramm*. These things are right enough in their place, but I, for one, cannot feel that a secondary school text or even the average college text is the place for them. The best scholarship, I believe, will agree with Quintilian that there are many things which the editor ought not to know (in the sense of not exhibiting his information), and will follow the wise reserve recommended by him.

In view of Quintilian's respect for Greek practice and his devotion to Greek ideals, it is somewhat surprising to note his attitude toward physical training. Nowhere does he emphasize the notion of *mens sana in corpore sano*; nor apparently does he esteem physical training except so far as, when pursued judiciously and to a limited degree, it may give the future orator a graceful carriage and easy command of his person. It would be interesting to know whether this attitude met with more approval from his contemporaries than such sentiments would command today.

Particularly gratifying is Quintilian's plea for a liberal education. To his mind clearly, true education demands that the student should

aim to realize himself and to become a well-rounded man. Nor must education be conducted with reference to the eventual financial return it may bring in. "I would not wish to have," he declares, "even as a reader of this work, a man who would compute what returns his studies bring in. But he who shall have conceived, as with a divine power of imagination, the very idea of genuine oratory, and who shall keep before his eyes true eloquence, the 'queen of the world' as an eminent poet calls her, and who shall seek his gain not from the pay that he receives for his pleadings, but from his own mind and from contemplation and knowledge—a gain that is enduring and independent of fortune—such a man will easily prevail on himself to devote to study the time which others spend at shows, at dice, or in idle talk, to say nothing of sleep. And how much more pleasure will he secure from such pursuits than from unintellectual gratifications! For Divine Providence has ordained that the more honorable occupations are also the most pleasing." Could one find anywhere a loftier idealism? I doubt it.

Nor to Quintilian's mind is education solely for the individual. To him it is not merely a means of self-realization. Its ultimate purpose is much higher and nobler. With a true Roman sense of the majesty and supremacy of the state, he emphasizes the final function of education—the making of useful citizens, who shall conserve and propagate the inheritance of the fathers. Do we today, I wonder, always see as clearly and as steadily the connection between education and the state?

In another connection, he warns against premature specialization. Only the well-rounded man, the one already master of many things, may safely undertake to specialize in oratory. Hence I have small doubt that Quintilian would accord scant approval to the narrow specializing tendency so strong among us at present. Our colleges are full, we have large faculties of able and devoted men, but I often ask myself whether the existing academic spirit is as good as it was a quarter of a century ago before our broad application of the elective system (if that is not dignifying our prevailing practice with too respectful a designation),—before the broad application of election had become so firmly rooted among us. Is not the tendency today to neglect the admirable Hellenic ideal of individual realization, and to make one's

studies merely so many tools for the subsequent career of activity contemplated, neglecting everything that does not seem to contribute immediately and directly to that end? Experience makes me think there is a real danger here; one, too, that not merely threatens us but actually surrounds us on all sides. Quintilian tells us that it threatened the society of his day as well. "Why," asked the impatient Philistines of his time, "should the prospective orator learn geometry? Why learn music? Why learn anything outside the strictest limits of his professional calling?" Quintilian's answer, given in the spirit of his master, Cicero, is that the object is not to train up some mediocre orator, but the best. It was an ideal he had before his mind; and to produce such a man the broadest possible training was indispensable.

We have been considering thus far rather the intellectual side of education. Before closing, I wish very briefly to touch on certain ethical phases of Quintilian's work. He believes in a wisely regulated rivalry between pupils, in definite rewards for excellence, and in incentives to industry, holding evidently, as someone has well said, that "man is a competitive animal, and that history does not warrant the assertion that he loses any portion of the spirit of strife and contention whilst he wanders in the groves of the Academy."

It is manifestly these considerations that determine Quintilian's decided preference for instruction in a school rather than under a private tutor at home. At home, he feels, there is no opportunity for that noble emulation of others, which in his own case, he assures us, was so large a factor in his education that it counted more than all the admonitions of teachers, the oversight of *paedagogi*, or the anxious ambitions of parents.

For corporal punishment he has only the severest condemnation. In his scheme of education the *jerula* has no place. Blows are for slaves; to the free-born they can be but an insult and a disgrace. Boys whose dispositions can be controlled only by such sanctions are of too inferior a sort to give promise of future usefulness.

It is extremely interesting also to note the emphasis which Quintilian lays on early home influences. He deplores the effect of too much parental indulgence, charging Roman fathers and mothers with themselves corrupting the characters of their children. "We enervate

their very infancy with luxuries," he declares. "Our excessive fondness weakens all their powers, both of mind and body. We form their palates before we form their speech. They grow up in sedan-chairs; if they touch the ground, they hang by the hands of attendants supporting them on either side. We even encourage their saucy utterances by bestowing a smile and a kiss." A recent writer has suggested that here in America there may just possibly be traces of a similar state of affairs, which he characterizes as "a case of too much parent." But I have already drawn so many parallels between ancient and modern life that I hesitate to dwell at length upon another.

As regards practical teaching, Quintilian cautions us against instruction that is exclusively acroamatic. To be successful, it must be erotematic, too; *minus enim valent praecepta quam experimenta*. He urges, also, that the teacher, in imparting instruction, must constantly take account of the individual peculiarities of the pupil. In other words, he recognizes that all teaching is simply constant skilful adaptation. I have elsewhere called attention to what seems to me a dangerous inference, likely to be drawn, and certainly not infrequently drawn, in connection with modern pedagogy; and I may perhaps not be departing too far from my theme if I say again that teaching is not the application of a method, but that, as Quintilian reminds us, it is constant adaptation to the problem momentarily in hand. It is the very reverse of anything and everything mechanical. It therefore does not submit to the definite formulation of a method capable of general application. The two essentials of the teacher are a knowledge of his subject and skill in this momentary adaptation. Accordingly, when I note the prodigious emphasis often laid upon "method" in preparation for the profession of teaching, I feel warranted in saying that such emphasis is of doubtful wisdom, since it involves the assumption that knowledge is of less account than method, and that method either necessarily carries with it capacity for the skilful adaptation requisite in teaching or is even superior to it.

I cannot conclude without mentioning the superb grace and poise, as well as the cogency and dignity, with which Quintilian's sentiments and convictions are expressed. To those who would canonize Cicero as the one real writer of Latin prose, Quintilian, despite his obvious and professed following of that master, must seem infected with

decided symptoms of the "Decline." We find in him new words new meanings of old words, new syntactical constructions, new phrases, to say nothing of other novelties. Yet these, after all, are very slight things. Like every other writer of every age and every country, Quintilian as a stylist must stand or fall, not according to his conformity, or lack of conformity, to the vocabulary, syntax, and sentence-structure of bygone generations, but solely as he says what he says with clearness, force, and grace. Judged by this standard, he has few peers in all Roman literature. His work throughout is pervaded with a lofty earnestness. Nor does he lose himself in mere abstract analysis. He abounds in copious illustrations, and is especially happy in the freshness and aptness with which he undertakes to enforce some vital truth. Take this, for instance, where he is speaking of certain arid treatises on oratory:

These break and cut down whatever is noble in eloquence; they drink up, so to speak, all the blood of thought and lay bare the bones, which, while they ought to exist and to be united by their ligaments, should nevertheless be covered with flesh.

Speaking of memory, he says:

We are most tenacious of what we have imbibed in our early years, as the flavor with which you scent vessels when new remains in them; nor can the colors of wool which has lost its whiteness be effaced.

Sometimes the comparisons are quaint and homely, as where he says:

For as narrow-necked vessels reject a great quantity of the liquid that is poured upon them, but are filled by that which flows or is poured into them by degrees, so it is for us to ascertain how much the mind of boys can receive, since what is too much for their grasp of intellect will not enter their minds, as not being sufficiently expanded to receive it.

Now and again there are pregnant embodiments of truth in quasi-proverbial form, as where he says (x. 3. 4), *Nihil enim natura voluit magnum effici cito praeposuitque pulcherrimo cuique operi difficultatem*, "Nature will have nothing accomplished quickly; difficulty lies in the path of every noble achievement." Or, again, when he says, "Let the motto be: 'First, flawless accuracy; then flawless speed.'"

There are touches of pathos, too. Few things in literature are finer and tenderer than the preface to the sixth book, in which Quintilian laments the loss of the faithful wife and the two promising boys

who had been the solace of his existence, a passage too long to quote and which will not bear dismemberment.

You have borne patiently with me in these observations on the old Roman schoolmaster. With me, I trust, you recognize the greatness of the man and the value of his contribution to educational thought. It is refreshing to find the eternal verities of education stated and emphasized by him as admirably as has ever been done. It is a pleasure to contemplate the thorough idealism of the man himself. Born and living in an age when luxury was rife and when material standards were claiming, as never before in Roman history, the adoration of men, Quintilian boldly proclaims the value of education for its own sake and for the sake of the state, and protests against making it merely the means of sordid worldly advantage. "Get the best," he tells us; "Begin right;" "Be careful in details;" "Have respect for every pupil;" "Blame yourself as a teacher, if your pupils fail." Then his sturdy common sense appeals to us, as he brushes aside the details of trivial formalities, or as he utters his scorn of those with whom teaching becomes merely a vanity—an opportunity for the display of erudition. In a word, he interprets teaching in the broadest and humanest fashion. He has a noble reverence for the human spirit, and would have the teacher share and apply this same reverence in the actual work of instruction.

It was in the winter of 1415-16 that Poggio Bracciolini discovered at St. Gall, in Switzerland, the first complete manuscript of Quintilian's famous *Institutio*. Till then only fragments of the work had been known. Poggio and his fellow-humanists, we are told, greeted the new discovery with the greatest enthusiasm; and we may well recognize that they had full reason for so doing, for the world cannot afford to lose the utterances of those simple, sincere souls whose vision of truth is clear and steady, and whose hope and faith are fixed on what is spiritual and enduring.

HOMER'S ESTIMATE OF THE SIZE OF THE GREEK ARMY

BY JOHN A. SCOTT
Northwestern University

The Catalogue of the Ships in B assigns to the Greek army at Troy the definite number of 1,186 ships, some bearing fifty men, others one hundred and twenty. Assuming the mean of these two numbers as the average crew, the total army would be about 100,000 men. Thucydides i. 10, in discussing the size of the army, assumed that Homer might have been exaggerating, but did not doubt that he consistently placed the numbers at those of the Catalogue. Professor Seymour, in his *Life in the Homeric Age*, p. 586, has this sentence: "If the Catalogue of the Ships be left out of account we have only slight indications that the Greek army numbered more than ten or even five thousand men." As this same idea is many times repeated in that book, I shall not multiply references, nor quote other scholars who have previously expressed a similar opinion (*vid.* Doerpfeld, *Troja und Ilion*, pp. 604 ff.). My purpose in this paper is to investigate the poem at first hand to see what evidence as to numbers is given directly or indirectly.

The *Iliad* pictures the united efforts of most of the Greek peoples against the Trojans and their allies. This tradition never varied; Homer and the Epic Cycle picture Greece as putting forth her best efforts and sending her utmost forces. The different kings did not send generals or substitutes, but went in person, leading large armies of their own. How thoroughly the land was drained is shown by Pylos, e. g., in the fact that not only the king Nestor went, but he took with him his two sons, Thrasymedes and Antilochus. Nestor's family was not the only Greek family represented by more than one, since in E 542 the two sons of Diocles perished. Even the gods exerted themselves in marshaling the army; Hera tells (Δ 25) how her steeds grew weary and she herself toiled in gathering the host. In A 278 ff. Agamemnon is pictured as leader of the greatest army

ever ruled by a single sovereign, "Since never yet has Zeus given equal honor to any scepter-bearing king." This honor, as the next verses show, consists in the numbers of the army. In I 97 Nestor says, "With thee I shall cease, with thee I shall end, since thou art lord over vast hosts." In Γ 182 ff. Priam, looking down from the walls of Troy, exclaims, "O blessed son of Atreus, surely many youths of the Achaeans are under thy sway. Before this have I gone to vine-clad Phrygia, where I saw mighty hosts of the Phrygians, men encamped on the banks of the Sangarius, but they were not so many as are the hosts of the Achaeans." In B 798 the scout of the Trojans reports "I have often entered the battles of men, but I have never seen an army so mighty and numerous, for as numerous as the leaves or the sands they are crossing the plain." *Life in the Homeric Age*, p. 588, has this sentence, "Apparently each family was required to furnish one member of the expedition, but not more than one. If this is true, then the many brothers of the Achaeans came strictly as volunteers." In order to swell the numbers there was evidently some sort of draft, as N 669 speaks of the heavy fine inflicted for failure to join the expedition; this fine was so heavy that Euchenor rather than pay it, though warned of his impending death, chose to join the expedition to Troy. One of the steeds driven by Menelaus in the chariot race in Ψ 298, had been given to Agamemnon by Echepolus of Sicyon to secure exemption from military service. The *Cypria*, dipped from the same stream of tradition, assigns the origin of the war to overpopulation. Tradition both outside and within the *Iliad* is uniform in making this the greatest of Greek expeditions, one that exhausted the numbers and resources of Greece, so that, in order to swell this great host, she was left practically without kings or leaders, in virtual anarchy. Whether such an army was ever raised is beside the mark as well as the question of its actual size. The army as well as its size may both be poetic fiction. How large must the army have been to fill the poetic conditions? This is not to be determined by archaeology, but from poetry. In the Catalogue Odysseus is credited with twelve ships, the same number is given in the ninth book of the *Odyssey*, vs. 159. Was that poetically reasonable? Professor Seymour assumes that Ithaca had 12,500 inhabitants in the epic age. Zacynthus and Cephalenia must have had as many more, so that

these three contingents with the other parts of his realm must have had more than 40,000 inhabitants. His twelve ships had presumably 1,000 men at the beginning of the war. If these regions took part in any general way, we could hardly assume a force less than the twelve ships of Homer.

When Telemachus came to Pylos, in search for tidings of his father, he found a feast at which there were present 4,500 men of Pylos. Pylos was only one of several districts furnishing men for Nestor's command. Nestor is assigned 90 ships in the Catalogue. This number does not seem excessive, if Pylos alone could furnish 4,500 men for a banquet, and Pylos must have given a good account of itself in the muster, since it sent not only the king but two of his sons with him. Crete is said to have furnished 80 ships or presumably about 7,000 men. The recent excavations in Crete, as well as the ninety or one hundred cities of Homer and the great population there assumed, furnish ample proof that Crete was thickly peopled in the second millennium B. C.

τ 172, Κρήτη τις γαῖ' ἔστι μέσῳ ἐνὶ οἴνοπι πόντῳ
καλὴ καὶ πείρα, περίρρυτος· ἐν δ' ἄνθρωποι
πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις.

It is probable that Crete had as great numbers before Homer as she has had since. In 68 B. C. a much weakened Crete is said to have put in the field against Metellus an army of 24,000 men, or nearly four times as many as the contingent named in the Catalogue. Beloch, who quotes the authority for the army which fought Metellus, places the early population of Crete at 200,000.¹ Hence the force under Idomeneus was about 3 per cent. of the entire population. The numbers from the other parts of Greece, as given in the Catalogue, are quite as reasonable as those from Ithaca, Pylos, or Crete.

Poetry could not assume that Greece had sent her largest army, in which both king and subjects joined alike, in collecting which Hera had grown weary, for which there had been a draft, which had deprived Greece of leaders and brought on virtual anarchy, and then assume that all these had produced as small a force as 5,000 or 10,000 men. If actually one had gone from each family, as Professor Seymour assumed, then the army had been vastly greater than the numbers

¹ *Bevölkerung*, p. 160.

of the Catalogue. Professor Murray, in discussing another phase of poetry says: "Homer is not fiction but traditional history. In Homer, Hesiod, Stesichorus, and the Epic Cycle the underlying consensus of statement is quite unmistakable." "The *Iliad* is not an independent work of fiction, but dependent on a living saga or tradition."¹ This seems to me perfectly true. Thus the Catalogue, from whatever source it came, is part of that living tradition. The consensus of opinion, in Homer and elsewhere, is that Greece and the Islands strained themselves in raising a great army. Could poetry have conceived this and then assume an army less than 100,000? Thucydides i.10 considered the army as numbered by Homer as "not large, when one reflects that it was a common expedition from all Greece."

It is evident that the Catalogue describes the Greeks at the beginning of the war and not at the end of ten years, so that it is presumably the muster-roll of the army as it embarked for Troy. It is said e. g., "Of the Boeotians 120 went on board each ship." The 120 of each ship of the Boeotians and the fifty of each ship of Philoctetes has the definite regularity of an initial equipment. Protesilaus who was dead, Philoctetes who had been abandoned, and Achilles, though not sharing in the battle, are named. Hence probably the number 100,000 is the size of the original army, not the army which has pressed the siege for over nine years. By the time the action of the *Iliad* began deaths from natural causes, from pestilence, and war must have greatly reduced the numbers. We have only hints of these previous battles, e. g., in Γ 125 ff. Helen, when summoned to the wall, was weaving in cloth scenes of the many battles the Greeks and Trojans had undergone for her sake. Athena, quoting Hera, says in B 176, "You would leave as a boast to Priam and the Trojans Argive Helen for whose sake many have perished in Troy." The words of Achilles, in A 61, "If war and pestilence continue to destroy the Achaeans," can refer only to battles outside of the field of the *Iliad*. Priam laments "I have lost three mighty sons, Mestor, Troilus, and Hector," Ω 257. He puts these three sons on the same footing, yet Hector is the only one who survived until the events belonging to the actions of the poem. Mestor and Troilus have fallen in previous battles. War,

¹ *Rise of the Greek Epic*, pp. 160, 163.

pestilence, and the lapse of ten years must have reduced the army at least one fourth. A second cause, diminishing the numbers of the army, was the Greek practice of marauding. In I 328 Achilles boasts that he had plundered twelve cities on expeditions by sea and eleven by land. Others of the Greeks at the time of the action of the *Iliad* may well have been on such forays. Others, as was supposed by Thucydides, may have been engaged in the more peaceful pursuits of agriculture at considerable distance from the Troad. If one were inclined to take Homer as history and not as poetry, it would be easy to explain the absence from the events of the *Iliad* of certain warriors of the Catalogue by assuming that they were on marauding expeditions or busy with agriculture during the few days on which the battles of the *Iliad* fell.

And thirdly, not all the remaining were fighting men. Agamemnon and others had their heralds. A serving class is clearly implied by such phrases as these: E 48, "Servants of Idomeneus strip Phaestus and care for the spoils;" E 26, "Attendants of Diomedes led the horses to the ships;" Z 52, "Menelaus was on the point of giving him to his servant to lead to the ships;" H 122, "Servants relieved Menelaus of his armor." In I 71 the poet describes a regular traffic carried on by the Greeks between their camp and Thrace. The treasure, spoils, slaves, horses, and similar objects must have required the attention of large numbers of caretakers; even if they came originally as warriors, they had virtually passed from the ranks of fighting men and become servants. T 42 ff. shows the presence of great numbers of non-combatants—"And they who formerly had remained at the place of the ships, the pilots, the helmsmen, and the stewards, the providers of food." These and many other references to the care in the maintenance of the army show that a large part of the host was not actually engaged in fighting. Assuming that 100,000 men originally joined the expedition, we cannot place the fighting force at the time of the action of the *Iliad*, even from the Catalogue, at over 40,000 men.

The positive indications of numbers in the *Iliad* are: The Catalogue with its definite 1,186 ships and approximately 100,000 men; Θ 562, "The Trojans burned a thousand fires and at each fifty sat," i. e., 50,000 Trojans. Yet the Greek total was considered larger, since

(B 122) Agamemnon says, "It is a disgrace to have fought so long and vain a war, a war against fewer men," and in Θ 56 the Trojans are called *παυρότεροι*. Ξ 33, "Nor was the beach, though wide, able to hold all the ships, therefore they drew them up in rows and filled the shore between the promontories with ships in tiers." The two promontories are Sigeum and Rhoeteum, which are about five miles apart; however, the space suitable for drawing up the ships is not more than two miles in extent. As the Homeric ship is supposed to have been only thirteen feet wide, even if we allow five extra feet for intervening space, six hundred ships could have been drawn up single file in this distance; so, if they were drawn in tiers, there must have been, presumably, the numbers of the Catalogue. Π 168, Achilles is said to have fifty ships and fifty on each ship, five companies, each of five hundred under an individual commander. This is the number of ships assigned Achilles in the Catalogue. In Ψ 29 the companions of Achilles are said to have been innumerable, *μυρίοι*, "for whom he prepared a feast, slaying many oxen, many sheep, many goats, and many white tusked swine;" a slaughter suited to an army hardly less than the twenty-five hundred mentioned.

Indirect references to numbers, in order of the Homeric books, are: A 277, Nestor says to Achilles, "Nor be thou willing to strive with the king, since never yet has scepter-bearing king obtained equal honor, even if thou art mighty, and a goddess mother bore thee, yet he is mightier, since he rules over more"—a clear indication that Agamemnon is head of a great host; B 87, the number of the Greeks is compared to swarms of bees always coming afresh from the rocks and flying in clusters; 440, Nestor says to the assembled chiefs, "Let us go in a body thus along the wide army of the Achaeans;" 459, the poet, after comparing the army with many flocks of birds, geese or cranes, or long-necked swans, adds, "Thus they stood in the plain of Scamander, innumerable, *μυρίοι*, as many as the leaves and the blooms in their season;" again in 470, "As numerous as the many swarms of flies around the fold in the springtime, so many Achaeans stood in the plain;" 798, the Trojan scout reports, "I have often entered the battles of men, but I never saw such or so vast a host, for as numerous as leaves or the sands of the seashore they cross the plain;" Γ 190, Priam declares he has seen great armies, but none so great as that of

the Achaeans; 231, Helen points out Idomeneus "who stands like a god among the Cretans and about whom the leaders of the Cretans are gathered," evidently implying many leaders and a large Cretan contingent; in Δ 201, on the wounding of Menelaus, search was made for Machaon, the physician, and he was found surrounded by the powerful ranks of his warriors, *κρατερὰί στίχες ἀσπιστάων*, who had followed from Trice. Trice was only one of many cities which joined in furnishing the thirty ships under the command of Machaon and his brother, so that the *κρατερὰί στίχες ἀσπιστάων* can hardly refer to a lesser number than that assumed in the Catalogue. In the Ἐπιπώλησις or Inspection of Δ 253, Idomeneus took his stand near the front rank of the Cretans, while Meriones urged on the rear phalanxes, *πυμάτας ὄτρυνε φάλαγγας*, which looks like the numbers represented by the eighty ships of the Catalogue; 274, the two Ajaxes were arming themselves and a cloud of foot-soldiers, *νέφος πεζῶν*, followed, then again reference is made to the dense phalanxes, *πυκινὰί φάλαγγες*. They together had 52 ships or presumably 4,000 men; the phrases *νέφος πεζῶν* and *πυκινὰί φάλαγγες* seem appropriate descriptions of that number. Δ 297, Nestor arranges his men with the knights in front with horses and chariots, in the rear the foot-soldiers, *πολέας τε καὶ ἐσθλοὺς*, then the great mass of the timid or inferior soldiers placed between the front and rear, so they must fight and cannot escape. This arrangement seems to tally with the size of the army given him in the Catalogue. Despite all the movement in the marshaling of Δ, when Agamemnon approaches the Athenians and Odysseus he finds them standing idle, since they knew naught of the commotion. This failure to see and hear is to be explained in an army of 40,000 men, but could not be excused in an army of 5,000 or 10,000 men. Every detail in the marshaling in Δ, as well as the final simile, "as the waves of the sea dash in constant succession, thus in rapid succession, *ἐπασσύτεραι*, the phalanxes of the Danaans moved through the plain," suggests the numbers of the Catalogue. In E the spot light is on Diomedes, so the hosts are ignored, yet we are constantly reminded that he is fighting in the presence of a great army, e. g., 325, Aphrodite has rescued Aeneas from Diomedes and Diomedes pursues her, but not on foot, for the distance was too great; he goes upon his chariot and finds her, having driven past the great throng,

πολὺν καθ' ὁμίλον ὀπάζων. When it is evident that the Trojans were encamping on the plain the Greeks decided to post pickets, I 81 ff., so seven leaders, each with one hundred men, were posted to picket the camp. Certainly 707 pickets would be an absurd number for an army of 5,000 men, but entirely in keeping with the numbers of B.

In A 487 ff. the poet tells of the wonderful exploits of Odysseus, Ajax, and Menelaus, closing thus; "Then Ajax, leaping at the Trojans, slew Doryclus, and then Pandocus, and then Lysander, and Pyrasus, and Pylartes, as when a full river in torrents rushes down the sides of the mountain forced by the storms of Zeus, bringing down many hardened oaks, and many pine trees, and casts much wreckage into the sea, thus then the mighty Ajax rushed through the plain slaying horses and men, nor as yet did Hector know of it, for he was fighting on the left." In a small army such exploits as performed by Ajax would be known and seen by all. In such an army as that of the Catalogue this failure to know the various crises of the battle would have been inevitable. N 260 ff., Meriones, a Cretan leader, hastening to his ship and tent for armor, is stopped at the tent and ship of Idomeneus, who asks him to what place he is going; he replies, "to my ship and tent, but the distance is great," οὐ σχεδόν ἐστι. So Meriones prefers to put on an armor not his own rather than go all the way to his own ship. Now they were both Cretans and their ships were in the same division. If Crete furnished the eighty ships of the Catalogue, two Cretan ships might well have been two hundred yards apart. If the Greek force were only 5,000, then Crete may have furnished no more than four or five ships. The whole scene and the phrase οὐ σχεδόν ἐστι exactly correspond to the numbers of the Catalogue. N 674, Hector had not yet learned that the Trojans were meeting defeat on the left. This oft-repeated ignorance of leaders on either flank and the center can have no other explanation than the size of the army; the view could not have been hidden by the trees, as the wood necessary to build the pyre for Patroclus must be secured on the slopes of Mt. Ida, and the movements of the chariots in battle, as well as the impromptu chariot race, show that forests did not shut off the view. Ξ 1 ff., Nestor though at his ship and tent heard only the indistinct shouts of battle; he goes out to see the reason for the shouts and meets the wounded Diomede, Odysseus, and Agamemnon who are also try-

ing to find the cause of the noise. The number of ships is conceived as being so great that an uproar could be heard only indistinctly along the whole line. Even the fierce and prolonged fighting around the slain Patroclus was known to but a part of the men. P 378, "Thrasymedes and Antilochus had not heard of the death of Patroclus, for they were fighting far away." The descriptions of the arming host, T 358, all give the impression of vast numbers, e. g., "As numerous as thick snow flakes driven by the blasts of Boreas, so numerous were the helmets of the Achaeans."

Y 156: "And the whole plain was filled with men and horses,"

τῶν δ' ἅπαν ἐπλήσθη πεδίων, καὶ λάμπετο χαλκῶ,
ἀνδρῶν ἥδ' ἵππων.

The plain of Troy in which the poet pictures the fighting, however we may contract the scene of the combat, is five miles long and over three wide, or containing over 10,000 acres. An army or armies of 100,000 men could fight, maneuver, advance, or retreat in this area, but to apply the phrase "the whole plain was full of men and horses" when there were only a few thousand or hardly more than a man to an acre, is certainly to misuse it.

Y 326: "The army was drawn up in many ranks of men and many of horses."

πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων.

At the funeral of Patroclus, Ψ 133, "First there went the knights, then a cloud of foot-soldiers, innumerable," νέφος εἵπετο πεζῶν, μυρίοι.

The chief arguments against the numbers of the Catalogue are: First, the assemblies in B 86 ff. and in T 42 ff. where the gathering of the army, the applause, or response given the speaker, and the fact that he seems to have been heard by all, would warrant the assumption of a comparatively small force. This, however, in no way follows. From a mass of literary parallels I select this one. In Exodus the writer assumes the number of the Israelites as at least a million; cp. 12:37, "And the children of Israel were about 600,000 on foot that were men, beside children." Yet we have such verses as these—16:6, "And Moses and Aaron said unto all the children of Israel;" vs. 9, "And Moses spake unto Aaron, say unto all the congregation of the children of Israel;" vs. 10, "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel;" 24:3, "And Moses came and told the people all the words of the Lord, and

all the judgments: and all the people answered with one voice and said, "All the words of the Lord will do we." I do not know how the words of Aaron were conveyed to this vast host, but it no more concerned the author of Exodus to give the details of such matters than it concerned Homer.

The rapidity with which various heroes move from one part of the field or army to another is a second argument for a small force, but this is poetic foreshortening. To refer constantly to the various contingents and to keep the attention on the entire army would simply be to ruin the poem. The hearer has but little interest in the movement of nameless masses, so the attention must be fixed upon a few persons, but there is always the background of a great host, and even in those books where a single warrior is most prominent the presence of a great army is always felt. The argument advanced by Professor Seymour, p. 571, that since Heracles took Troy with but six ships Agamemnon had no need of 1200, seems to me to take the persons of Heracles and Agamemnon too seriously. Whether Heracles or Agamemnon ever took Troy is not the question, but what the poetic tradition is. This tradition never assigned a large army to Heracles or a small one to Agamemnon. It was his own personal prowess that gave glory to Heracles, while the glory of Agamemnon consisted just in this particular fact that he was leader of great forces. The mediocre hero Iphidamas started from Thrace to assist the Trojans with twelve ships, *A* 223, or twice the number led by Heracles.

My reasons for believing that the numbers of the Catalogue are poetically correct and in harmony with the *Iliad* are:

First, The tradition was uniform and consistent that a great army, an exhaustive levy, embracing most of the Greek kings, with their followers, had taken part in the Trojan War. The population of Greece was so great that a poet could not have pictured to the Greeks themselves such a force and then conceive it as less than 100,000 men.

Second, Whenever there is a positive statement of numbers it is always in harmony with the Catalogue.

Third, The similes, descriptions, and casual references in the *Iliad* assume the presence of a great army.

The numbers of the Catalogue seem to me to agree perfectly both with Homer and epic tradition.

THE CAPTURE OF WORDS

BY HELEN M. BENNEY
Valparaiso High School, Ind.

Many Latin teachers would be willing to confess that they cannot read even moderately difficult Latin prose without having the English equivalents of the words dancing before their eyes. This difficulty is due in the first place to a lack of objectivity in learning Latin words. The beginner has learned that *mensa* means table, not a piece of furniture with a flat top supported by legs, but t-a-b-l-e, and *virtus* means virtue, v-i-r-t-u-e, six meaningless letters. It is to correct this evil that illustrated primers are made for modern languages, and, if useful in French and German, why not in Latin? In the first lessons sentences capable of illustration should be the only ones selected; the connected texts should consist of Latin fables and selections dealing with dress, furniture, or military equipment in order that objects, not mere words, may be before the mind of the student.

And secondly, this difficulty is due to a lack of correlation of allied terms. The pupil's poverty in regard to English synonyms makes it all but impossible for him to bridge the gap between literal and acquired meanings in another language. Sometimes a mental shock will open his eyes. I remember one boy who "got on his feet" when his teacher told him that she had never found any meaning for the verb *ago* which did not imply that they had "made a go of it;" his eyes once opened, he formed a habit of looking intently at words, and Latin helped him to become acquainted with the rich and picturesque resources of his own language.

If a pupil is never permitted to pass a compound word without noting the connection between the root meanings and the meaning of the compound, he will not thereby become a student of philology as such; at the same time the high-school boy is very much alive to the value of labor-saving devices; show him that a root is a peg on which he can hang many derivatives, and he will begin grubbing

for more. And it is the things he knows absolutely that count when he takes up a new author.

The result of this study of words in the first year should appear when the pupil begins to read his first author. With a bit of history well illustrated, sight reading, the ability to grasp a situation through the Latin, becomes comparatively easy. Instead of hunting in the vocabulary for a word that will unravel the snarl, he will be racking his brain for an English equivalent that will adequately express the thought in his mind; and when he turns to the lexicon he will be ready to use it intelligently.

In criticism of this plan it may be said that the main purposes of the study of Latin, accuracy, discrimination, and logical reasoning are thereby defeated. But the mind is in no condition to reason with an assemblage of seemingly incoherent words passing before it. In other fields we find all kinds of devices used to bring the subject-matter before the eye; many professors never lecture without the stereopticon, and few people can follow a public address easily unless their eyes can rest on the speaker. If visual helps are demanded by the mature student, they are much more necessary in the secondary school; nowhere are they more useful than in bridging the gap between the learning of Latin forms and the mastery of a piece of Latin text, that gulf into which so many plunge never to find sure footing again.

To the student who pursues his Latin work into a college course it is a serious drawback not to be able to read at sight, but the power to read at sight is rarely acquired unless a beginning has been made in the secondary school.

But too much emphasis must not be laid on the distant future; this capture of words will bear fruit in the four years of high-school work. How often does it happen that the graphic brevity of Caesar, the eloquence of Cicero, and the dignified charm of Virgil are entirely missed in the interminable difficulties of vocabulary and construction. What teacher in the secondary school does not long for the day when he may give a portion of the recitation hour to the literary study of Latin, instead of spending all his time in unraveling knotty passages, which are only unraveled, never knit up into the glorious fabric which the brain and heart of the author planned?

Reports from the Classical Field

Edited by J. J. SCHLICHER

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness. The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Everyone interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editors to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind., or (for New England) to Clarence W. Gleason, Volkmann School, 415 W. Newbury St., Boston, Mass.

PROGRAMME OF THE FIFTH ANNUAL MEETING OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH, TO BE HELD AT NEW ORLEANS, WEDNESDAY AND THURSDAY, FEBRUARY 24 AND 25, 1909

WEDNESDAY MORNING

Gibson Hall, Tulane University

8:45—Greetings.

9:10—Welcome by President Craighead.

9:20—I. E. W. MURRAY, University of Kansas: "Caesar's Fortifications on the Rhone." Discussion to be opened by EDWARD T. HOLMES, Mercer University, Georgia.

Caesar's Rhone fortifications were more extensive than Napoleon (Baron Stoffel) thought them to have been. The nature of the river bank, the character or fighting ability of the enemy, and the limited number of the Roman troops required that Caesar should take greater precautions in constructing his wall and trench than Napoleon would have us believe.

2. WILLIS H. BOCK, University of Georgia: "Features of Elementary and Undergraduate Instruction in Greek and Latin." Discussion to be opened by WILLIAM O. BRANHAM, Branham and Hughes School, Tennessee.

1. On the lack of regular graded interrelation among the more elementary books of the usual Greek and Latin Series. Some suggestions as to treatment of grammar and vocabulary.

2. Are not most of our more elementary textbooks overburdened with learning?

3. Do we not regard too little the needs of the many students who will not specialize in Classical Philology?

4. Do we not read too little Greek and Latin text? Do we not give too much time to translation?

10:40-11:10—Short Business Session.

- 11:10—3. HENRY A. SANDERS, University of Michigan: "Biblical MSS in the Freer Collection," Illustrated. Discussion to be opened by J. E. HARRY, University of Cincinnati.

Brief statement about the purchase; discussion of age, character of writing and parchment, and quality of the text of the different MSS and parts of MSS. Special treatment of the older quire bound in with the Gospel MS, and of the subscription to Mark; the ancient home of this Bible.

EXHIBIT OF REPRODUCTIONS OF BIBLICAL MANUSCRIPTS BY THE ARCHAEOLOGICAL
INSTITUTE OF AMERICA

An Exhibit of reproductions of biblical manuscripts will be found in Room 2. Examples of the following productions will be shown: Codex Alexandrinus, Codex Vaticanus, Codex Sinaiticus, Codex Sarravianus-Colbertinus, from the Library of the University of Michigan. Also a recent photograph of a page of the Codex Sinaiticus; title-page (in proof) and heliotype prints of the fascimile of Manuscript I (Deuteronomy and Joshua) in the Freer Collection; photographs, and heliotype proofs of pages of Manuscript II (The Psalms); covers (photograph) and heliotype prints of the facsimile of Manuscript III (The Gospels); photographs of Manuscript IV (fragments of the Epistles of Paul); and photographs of specimen pages of the Coptic Manuscript in the same collection.

12:15—Luncheon at the Tulane Refectory.

WEDNESDAY AFTERNOON—1:20

Gibson Hall, Tulane University

ANNUAL ADDRESS: "The True Worth of the Classics," PROFESSOR ANDREW F. WEST, Princeton University.

WEDNESDAY EVENING—7:30

Gibson Hall, Tulane University

4. ROY C. FLICKINGER, Northwestern University: "Tragic Irony in Terence." Discussion to be opened by THOMAS B. MCCARTNEY, Kentucky University. Definition. Illustration of the different varieties by pertinent examples from other literatures. Classification of the more conspicuous instances in Terence. Effect upon spectators and readers.
5. MILTON W. HUMPHREYS, University of Virginia: "Notes on Greek Grammar." Discussion to be led by W. J. BATTLE, University of Texas.
 1. The meaning of *ἄλογος* in Hephaestion *Ench.* 6. 39 f.
 2. What is meant by a "pure final clause"?
 3. The gender of *ἐκμηνος*.
 4. How the Greeks said "and so on."
 5. Indirect questions introduced by *ἐάν*.
 6. A peculiar use of the pure optative in Greek.
 7. Some uses of *καί* that are often ignored or misunderstood.
 8. The construction of *δοκεῖν*, *seem*.

6. WILLIAM G. MANLY, University of Missouri: "The forms of the Cottabos among the Greeks," Illustrated. Discussion to be led by WALTER HULLIHEN, University of Chattanooga.

The game seems to have originated in Sicily, but was much used by the Greeks at social gatherings. It was often used as a love oracle, but sometimes the element of contest between players seems to be the principal feature. Two forms of the game are generally recognized, but there is a third distinct form and several variations of the others, especially of the Kottabos Katakto. It is difficult sometimes to give convincing proof on account of the varied use of the word Cottabos.

7. FRANK J. MILLER, The University of Chicago: "The Thirteenth Book of the Aeneid." Discussion to be led by HAROLD W. JOHNSTON, University of Indiana.

XII. librorum Aeneidos Supplementum of Maphaeus Vegius Laudensis, a poem of 630 lines, in blank verse translation; with an account of the author and a comparison of his poem in some points with the *Aeneid*.

THURSDAY MORNING—10:00

Newcomb College Hall

8. REPORT of the Commission to Formulate a Statement of the Aims and Benefits of Classical Study, F. C. EASTMAN, University of Iowa, Chairman. Following the report a paper will be read on "The Study of the Classics as a Basis for Scientific Education," prepared by DR. HARRY W. WILEY, Washington, D. C. PROFESSOR WEST of Princeton University and others will contribute to the discussion of this exceedingly important topic.
9. B. C. BONDURANT, State College for Women, Florida: "Status of Classics in the South." Discussion to be opened by MARGARET J. WARREN, Synodical College, Mississippi.

Results of an investigation showing the extent to which the Classics are studied in twelve southern states; whether the number of students of Latin and Greek in these states is relatively increasing or diminishing; the amount of Latin and Greek required in secondary-school courses and for admission to southern colleges and universities; college work required in these subjects; the extent to which the Classics are elected by college students; the present opposition to the Classics; and the future of classical study in this section.

10. H. J. BARTON, University of Illinois: "The Permanence of Tradition." Discussion to be opened by J. B. GAME, State Normal School, Cape Girardeau, Mo.

THURSDAY AFTERNOON—2:30

Newcomb College Hall

11. THOMAS M. JOHNSON, Osceola, Missouri: "The Vilification of the Ancients: An episode in the History of Ignorance." Discussion to be opened by GORDON J. LAING, The University of Chicago.

Vilification of the ancients originated in the early centuries of the Christian era, and continued in full force until the Renaissance. Examples. During the Renaissance the current of vilification was partially checked, but about the beginning of the 16th century it started afresh, and has continued until the present time. The cause was and

is ignorance. Examples are given, showing that the denouncers of the writings and philosophy of the ancients were those who knew little or nothing of them. The decay of scholarship largely coincident with the growth of athletics, and the diffusion of the commercial spirit. Certain vilifiers of the ancients are chiefly indebted to the Classics for any intellectual training and skill which they may possess.

12. M. M. SWARTZ, Millsaps College, Mississippi: "The Old in Euripides: a Single Trait." Discussion to be opened by WILLIAM G. MANLY, University of Missouri.

The old in Euripides are on the side of the established religious order. If, as Aristophanes says, τοὺς ἀνδρας ἀναπείθειν οὐκ εἶναι θεοῦς, he did it usually (exceptions are very few) by the mouth of his younger characters. The old have a decided religious bent.

13. HELEN LOVELL MILLION, Hardin College, Missouri: "A Comparison of Comparisons, from Homer, Dante, and Milton: Part I. Comparisons from the Animal Kingdom." Discussion to be opened by C. K. CHASE, Earlham College, Indiana.

The subject divides itself into mammals, (1) wild beasts, (2) domestic animals; (3) birds, reptiles, fishes, insects. The manner of introducing the figures; the subjects illustrated; and the reasons, as far as possible, for the difference between the authors. How far the difference in place and time has affected the imagery of the poems; how largely each later poet drew from predecessors, and how far from his own observation.

Doctors' Dissertations in the Classics (1907-8).

Below is given a list of those who received the degree of Ph.D. from American universities, in Greek, Latin, and allied subjects, during the year 1907-8, with the titles of the dissertations.

Bryn Mawr College

1. HALL, EDITH H., "The Decorative Art of Crete in the Bronze Age." Published by Winston, Philadelphia, 1907; reprinted from *Transactions of the Department of Archaeology of the University of Pennsylvania*, Vol. II, Part I, 1906.

Cornell University

2. SHARRARD, GEORGE M., "A History of the Dative with Intransitive Compound Verbs for the Pre-Augustan Period." Will appear in *Cornell Studies in Classical Philology*.
3. STONE, ISABELLE, "The Life of Simonides of Ceos, from the Sources." Will appear in *Cornell Studies in Classical Philology*.

Harvard University

4. LOUGHEAD, C. B., "De usu ἀπὸ θεῶν apud Herodotum." Not yet published.

Johns Hopkins University

5. MAGOFFIN, RALPH VAN DEMAN, "A Study of the Topography and Municipal History of Praeneste." Published in *Johns Hopkins University Studies in Historical and Political Science*, XXVI, Nos. 9 and 10.

6. COOPER, ROBERT FRANKLIN, "The Genitive with Parts of the Body in Greek." To be published.

New York University

7. DELANO, CHARLES CUDWORTH, JR., "The Private Economy of the Athenians of the Fourth and Fifth Centuries." To be published.

8. SAN GIOVANNI, EDOARDO, "De Versu Heroico Statiano ad Vergilianum Relato." To be published.

9. MULVEY, THOMAS JOHN, "The Seven Books of Arnobius adversus Nationes." To be published.

Princeton University

10. MIEROW, CHARLES CHRISTOPHER, "The History of the Goths by Jordanes." Published July, 1908, at Princeton, N. J., and may be obtained at the University Library.

11. O'CONNOR, JOHN BARTHOLOMEW, "Chapters in the History of Actors and Acting in Greek Antiquity." Published in 1908 at the University of Chicago Press. Copies to be had at the University Library, Princeton.

The University of Chicago

12. SCHOONOVER, DRAPER T., "A Study of Cn. Domitius Corbulo as Found in the Annals of Tacitus." In press.

University of Michigan

13. CRITTENDEN, ALBERT ROBINSON, "Sentence Structure in Virgil." To be published.

14. EVANS, ALVIN ELEAZAR, "Studies in Roman Law in Livy." To be published.

15. STEWART, MANSON ALEXANDER, "Word-Study in Latin Abstracts." To be published.

University of Pennsylvania

16. BIRCH, THOMAS BRUCE, "De Sacramento Altaris of William of Occam." *Yale University.*

17. ALLEN, MAY ALICE, "The Technical Vocabulary of the Rhythmic of Aristoxenos."

18. DEWING, HENRY BRONSON, "The Accentual Cursus in Byzantine Greek Prose, with Especial Reference to Procopius of Caesarea."

19. HARMON, AUSTIN MORRIS, "The Clausula in Ammianus Marcellinus."

20. LORD, LOUIS ELEAZER, "Literary Criticism of Euripides in the Earlier Scholia and the Relation of This Criticism to Aristotle's Poetics and to Aristophanes, with a Note on the Thanatos Scene in the *Alcestis*."

21. PETERSEN, WALTER, "Studies in Greek Diminutives. Part I. Neuter Substantives in -o-, except Diminutives and Hypocoristica."

22. YORK, HARRY CLINTON, "The Latin Versions of First Esdras."

Recent Classical Meetings.

Connecticut

The Connecticut section of the New England Association had a successful

meeting at Trinity College, Hartford, on December 5, and the success was no doubt due in equal parts to the papers on the programme and the style of the printed announcement. For surely everyone would choose to attend rather than allow the suspicion to rest upon him that he overlooked anything in the directions. As a specimen of an innovation that deserves encouragement, we give the whole programme as it was printed.

SOCIETAS CLASSICA NEO-ANGLICANA OMNIBVS SOCIIS CONN-
TICVTENSIBVS

S. D. P.

CVM primum, contubernales, folles illi, quos ex corio suillo in usum scholarum parant, iam devictis quotquot sunt pannorum factionibus, locis tamquam sacris gaudio atque clamoribus, sive luctus inter lacrimasque, in proximum annum rite conditi erunt, ad res demum leviores regredi licebit. Quare scitote fore ut Harfordiam ad collegium SS. Trinitatis Saturni die, Non. Dec., convenire oporteat, si qui priscas studiorum rationes salvas velint.

Itaque ut summa sociorum sociarum adsit frequentia, omnia subiungenda curavimus, quae de itinere, de sermonibus, de prandio, scire opus est. Accipite igitur codicillos, quos velimus subscriptos quam celerrime remittatis.

D. Harfordiae in aedibus SS. Trinitatis, a. d. VII. Kal. Dec. an. MDCCCCVIII.

ORDO SERMONUM

Hora decima et dimidia in auditorio Latino

I. Socios salutabit FLAVELLVS SWEETEN LVTHER, collegii SS. Trinitatis praeses

II. Qui sibi praesideat quique scribe sit eligent socii, et aliud quodlibet negotium nunc ipsum transigere licebit

III. De Francisco Buecheler disseret GEORGIVS L. HENDRICKSON, professor Yalensis atque ipsius discipulus

IV. Utrum fieri possit ut universitates atque collegia pueris tirocinium ingredientibus eosdem prorsus libros Graecos Latinosque praescribant necne, quaeretur inter GEORGIVM E. DAVIS, praeceptorem Harfordiensem, EDVARDVM P. MORRIS, professorem Yalensem, IOHANNEM E. BARSS, praeceptorem apud Lacustres, IOSEPHVM W. HEWITT, professorem Wesleianum

Si quis quid adicere velit se fraude esto

Hora prima et dimidia Praeses Curatoresque collegii SS. Trinitatis socios in triclinium academicum ad prandium invitaverunt

Hora secunda et dimidia

I. Qui recentioribus rebus sese dediderunt, quid eis prosint linguarum antiquarum studia, quaeretur a GUSTAVO ADOLPHO KLEENE, professore in collegio SS. Trinitatis

Si quis quid adicere velit se fraude esto

II. Quanam ratione fieri possit ut puer vel ineptissimus per Graecam disciplinam salvus integerque perducat, quaeret IOSIAS BRIDGE, phil. doct., praeceptor scholae Westmonasteriensis quae Simonisburgi est

Si quis quid adicere velit se fraude esto

Si quibus parum cognita adhuc urbs, in via Asyli, una fere insula a ferrata via, ea potissimum vehicula electrica consendant, quae via Layafettensi ad collegium usque advehuntur.

Socia si quae aut scaenicae illius viduae modo aut ritu severiore petasata capitis tegimen sociorum oculis subtrahere velit, sciat in aedibus Seaburianis conclave XV toto die patere.

The last page of the programme contained an ingenious "ITINERARIUM quo oppidorum nomina subsequuntur horae quibus ad quamque viae ferratae stationem vel proficiscendi causa adesse debeas, vel adventum reditumve expectare possis."

Western Massachusetts

The third annual meeting of this section was held at Mount Holyoke College, South Hadley, on Saturday, December 12. President Wooley of Mount Holyoke College, in welcoming the section, expressed her keen appreciation of the value of the classics in her own early training, and made an appeal for their maintenance in the modern curriculum. The following papers were read:

1. "The Modification of College Entrance Requirements in Latin," by Principal Gadsby, North Adams; discussion by Professor Mary L. Benton, Smith College.
2. "A Comparison of First-Year Latin Books," by Miss Lucy Jane Dow, Westfield.
3. "The Matters for Emphasis in Second-Year Latin," by Mr. F. P. Moulton, Hartford; discussion by Mr. Walter V. McDuffie, Springfield.
4. "Helps in Teaching Greek Grammar," by Professor Babbitt, Trinity College.
5. "An Interpretation of the *Aeneid*," by Mr. H. H. Ballard, Pittsfield Athenaeum; discussion by Professor Hewitt, Williams College.
6. "Should the Study of Greek Have a Place in the High School?" by Principal C. A. Holbrook, Shelburne Falls; discussion by Principal Goodwin, Worcester.
7. "A Tour in Sicily" (illustrated lecture), by Professor William L. Cowles, Amherst College.

University of Illinois

The fifth annual High-School Conference at the University of Illinois was held November 19-21. The foreign-language section on Friday morning considered the unity of interest among teachers of foreign languages. The paper was given by Professor H. J. Barton of the university and was discussed by Principal Rockwood of the Austin High School and Miss Ellen Ford of the Eastern Illinois Normal School. In the afternoon, the section met in three divisions, Romance, Germanic, and Classical. There was a large attendance at the latter and much interest was shown in the paper read by Professor C. M. Moss of the university on "difficulties of translation." It was discussed by Principal Hanna of Oak Park, Miss Hiller of Springfield, and others.

The division organized by appointing a committee and permanent secretary. This committee will early in the year suggest to classical teachers some topic for study during the year and the endeavor will be made to make results of this study the basis of report and discussion at the next annual meeting. The committee consists of H. J. Barton, Champaign, Miss Rachel Hiller, Springfield, and Miss Ellen Ford, Charleston. Miss Mary L. English of Decatur is secretary.

Philological Association of the Pacific Coast

The tenth annual meeting was held at the San Francisco Institute of Art, November 27 and 28. Of nineteen papers on the programme six were on classical subjects, as follows:

"*Λιπαρά* 'Αθάναι" (Pindar, Frag. 76), by Professor E. B. Clapp, University of California.

A discussion of the meaning of the adjective, considering the explanations of the scholiasts, the meanings which the word has in Homer and Pindar, Pindar's opinion of Athens, and the actual Athens of 475 B. C.

"Notes on Aeschylus: Septem 494 (Teubner); Agam. 539, 1118," by Professor J. T. Allen, University of California.

"Aristotle: Poetics XXIV, 8-10 (1460a)," by Professor B. P. Kurtz, University of California.

(a) Aristotle's suggestion of the foundations of a criticism of the function and development of the marvelous in literature; (b) The rise of Aristotle's criticism of the marvelous; (c) The neglect since Aristotle, of systematic criticism of the function and development of the marvelous.

"The Interpretation of Aeschylus' *Agamemnon*," by Professor A. T. Murray, Leland Stanford University.

"On Cicero's Acquaintance with Lucretius' Poem," by Professor W. A. Merrill, University of California.

There is no internal evidence in the extant writings of Cicero that he had ever read the poem or that he was influenced in the slightest degree by Lucretius. The coincidences may be referred to well-known Epicurean principles.

"Studies in the Grouping of Nouns in Plautus," by Professor H. W. Prescott, University of California.

The results of the studies point to a compromise between a racial sensitiveness to logical arrangement and an individual sensitiveness to sound effects. The paper is published in *Classical Philology* for January, 1909.

The Toronto Meeting.

The annual meeting of the American Philological Association and the Archaeological Institute was held December 28 to 31 at the University of Toronto. As in previous years there were both separate and joint sessions of the two bodies. The president's address by Professor Bennett, of Cornell, was on "An Ancient Schoolmaster's Message to Present-Day Teachers." One of the evening sessions was in memory of Charles Eliot Norton. At this Dr. Edward W. Emerson, of Concord, Mass., read a paper on "Professor Norton as Man and Scholar," and Professor W. F. Harris, of Harvard, on "The Service of Professor Norton to Liberal Studies in America."

The numerous papers, nearly seventy in number, were a reminder that the programmes are becoming overcrowded, and led to a provision for ten-minute papers, as well as twenty-minute papers, in the future. The interest was well distributed, the number of papers dealing with literary and technical phases of the authors being about the same as those on archaeology and antiquities. A few of the titles making a somewhat more general appeal than most of the others were, "Worship and Prayer among the Epicureans," "The Britons in Latin Poetry," "An Old Jewish Picture of the Sacrifice of Isaac," "The Development of

Babylonian Picture-Writing," "A Greek Parallel to the Romance Adverb," "Relative Standards in Science and Syntax," "Polybius and the Gods," "The Death of Romulus," "The Discovery of the Tomb of Marcus Aurelius," "Later Echoes of the Greek Bucolic Poets," "Individualistic Tendencies in the First Three Centuries of the Roman Empire," "The History of Writing in Spain," "The Province and Scope of Archaeology," "A Group of Sculptures from Corinth," "The Roofing of the Propylaea at Athens."

The associations adopted resolutions of sympathy with the sufferers from the earthquake in Italy and appointed a committee, of which Professor F. G. Moore, of Trinity College, Hartford, Conn., is treasurer, to receive contributions. In conjunction with other learned bodies meeting at the same time in different parts of the United States, the two associations took steps to send a formal petition to Congress asking for the abolition of the import duties on scientific books published in English. A committee of five will be appointed to bring the Philological Association into relation with European bodies to further the undertaking of a Greek thesaurus. Another resolution provided for a further committee of five to present arguments to the Carnegie Institute for funds for classical work. A committee to be composed of four each from the classical associations of New England and the Middle States and eight from the Classical Association of the Middle West and South, is to be appointed by the presidents of these associations to take up the question of uniform entrance requirements in Latin. Seven new branch societies were admitted by the Archaeological Institute, one each for New Jersey and Rhode Island, and five recently organized in Canada. The latter are to have a district organization of their own, and one of the vice-presidents of the Institute, but will otherwise be on the same footing as the other societies.

The meeting next year will be at Baltimore. Professor Gildersleeve was chosen president of the Philological Association for the second time.

"Caduceator."

This is the name of a little six-page Latin paper recently started by Miss Maud Fling, of the University of Wyoming, in the interests of the Latin students in the university and high schools of the state. Its programme, as indicated by the first number, is sufficiently comprehensive—classical exhortation, a description of autumn in the mountains, scenes from the classroom, and other *ludibria*, odds and ends from ancient authors, political and school news. The dedicatory paragraph shows that the Rocky Mountains, like everything else, are expected to do their share of service for the classics:

Cui dono haec acta diurna? Tibi, o Ludi Magister Merica, namque tu soles opera omnium nostrum esse aliquid putare. Tibi volo demonstrare linguam Latinam quae in urbe Palatini, Caeli Montis, Aventini, Quirinalis, Capitolini, Esquilium, Viminalis Collis floruerit, posse quoque in urbe Centennialis, Ovis, Gubernatoris Nodi, Jelmi, Tabulae, Nivei Montis, Laramie Cacuminis vivere; quae res ludorum Romanorum narraverit, eadem posse quae geruntur in Universitate Wyoming perscribi. Quare habe tibi haec acta diurna, ore Romana, pectore Americana, quae, Minerva, annos multos manean.

Book Reviews

Ancient Italy: Historical and Geographical Investigations in Central Italy, Magna Graecia, Sicily, and Sardinia. By ETTORE PAIS; translated from the Italian by C. DENSMORE CURTIS. Chicago: The University of Chicago Press; London: T. Fisher Unwin, 1908. Pp. xiv + 441, with 11 Figures and xi Plates. \$5.

It is good to see a book like this published in America. In our recent extraordinary development of history teaching, ancient history has received a step-child's treatment, but the appearance of this book indicates a growing sense of its value and a belief in a market for scientific work in this field. For the book, apart from its name, is strictly scientific. The name *Ancient Italy* suggests a systematic account of the peninsula as a whole. The book in fact consists of twenty-six distinct papers, varying from four to seventy pages in length, published in Italian at various times in the proceedings of learned societies or in privately printed pamphlets, and not intended for general circulation. It is offered, says the author, "to the English-speaking public, both because it presents practically unpublished material, and because of the close connection between the various subjects of which it treats, since all were suggested by my researches in preparing my *History of Magna Graecia and Sicily* and my *History of Rome*." Mr. Curtis' translation is scholarly throughout. He follows closely "the order of presentation of the original material," but his English is readable and only occasionally does the Italian idiom unpleasantly betray itself.

Most of the papers are concerned with subjects connected with the history and geography of the Greek colonies in Italy and Sicily. Besides these, one attempts to locate the Ausonians and to say where they came from. Another does the same thing for the Daunians and Umbrians in Campania. One treats of the early history of Pisa. One discusses an error of Appian concerning the *Bellum Perusinum*. One, already printed in English in the *American Journal of Archaeology* (IX.1-10), deals with the Temple of the Sirens near Sorrento. Another treats the worship of Sicilian Athena in Campania and argues for its origin from Syracuse and its connection with the temple of Athena on the Punta della Campanella near Sorrento. One discusses two Greek inscriptions found in Sardinia. The last attempts to fix the time and place at which Strabo wrote his historical geography. Much the most valuable of the papers, however, are the twentieth, "Siceliot Elements in the Earliest History of Rome" and the twenty-first "Italiot, Samnite, and Campanian Elements in the Earliest History of Rome." Professor Pais believes that the Greek influence on early Rome exercised from Magna Graecia was much greater than has been generally supposed. The cult of Ceres, for example, came from Sicily; the story of the first

secession of the plebs to the Mons Sacer came from Syracuse; the institution of the tribunes of the plebeian aediles is an imitation of Syracusan arrangements. Even the name "Italia" was adopted by the Greeks of lower Italy and extended by the Romans to the whole peninsula. Indeed, "we are now in a position to assert that, contrary to the statements of several ancient writers, the Roman people did not develop their own military, administrative, and juridical organizations. As a matter of fact they took them over by slow degrees from the various peoples with which they came in contact, and which had preceded them on the road toward civilization. No one is now ignorant of the fact that even that great body of civil law for which we are so greatly indebted to the Roman people represents a series of stratifications which in the final analysis lead us to those great oriental monarchies where history had its origin."

In general it must be admitted that Professor Pais' style as seen in this volume is not attractive. The individual sentences are clear enough, but the arrangement of his matter is not easy to follow and paragraphs summarizing his results he does not seem to have thought of. But this is not to minimize the scientific value of Professor Pais' work. On the contrary it is of high importance. He is a man of immense learning and of first-rate ability, a worthy pupil of Mommsen, one of the foremost scholars and authors of an Italy that, far from dying, produces work that puts ours in America to the blush. If one say that the papers in *Ancient Italy* do not compare in style with the work of Lanciani and Ferrero the author would reply with justice that they are not meant to, but are intended for a different class of readers.

Ancient Italy as a book is decidedly handsome. It is excellently printed and the illustrations are good. Of the eleven figures ten represent coins, one is a map. The eleven plates are all photographic half-tones: scenery, architecture, sculpture, inscriptions. The most notable illustration is that of an archaic relief from S. Mauro in Sardinia, representing two sphinxes sitting back to back. This relief, first published in Professor Pais' paper, the author thinks "may with almost absolute certainty be placed in the first decades of the sixth century B. C. It was certainly of architectural origin, and may without doubt be considered as a product of the Dorian art of Gela."

W. J. BATTLE

UNIVERSITY OF TEXAS

Primitive Athens as Described by Thucydides. By JANE E. HARRISON. Cambridge University Press, 1906. Pp. xii+168. 6s.

The task of depicting the Athens of the Persian wars is by no means an easy one. There is, to be sure, a foundation of fact to build upon, but the difficulties which crop up on all sides might discourage any investigator. This is the problem with which Miss Harrison deals in her *Primitive Athens*. After a brief introduction she discusses the Pelasgicon, the sanctuaries within and without the Acropolis, and finally the Enneacrounus, all of them subjects of the liveliest

debate. Dörpfeld's excavations about the Acropolis and his many brilliant papers in explanation of them have been very largely laid under contribution and, in general, it may be said that Miss Harrison follows Dörpfeld in all that he advocates. In her second chapter she deals in an interesting way with some mythological problems and tries to show, among other things, that Pandrosos represents a female divinity worshiped at Athens before the advent of Athena, who in great measure succeeded and absorbed her. In her discussion of topographical questions she is sometimes inclined to treat theory as if it were fact and to understate the case of the other side, and this is the chief fault we have to find with the book. A notable example is her discussion of the Olympieum, the Pythium, and the temple *ἐν Λίμναις* in her third chapter. When she comes to the Enneacrounus she indulges in the usual philological gymnastics of those who try to reconcile Thucydides and Pausanias. Everybody knows where Pausanias put the Enneacrounus and that Dörpfeld found an ancient place for distributing water at that spot, but Thucydides' *πρὸς νότον μάλιστα τετραμμένον* cannot mean northwest and the sooner we appreciate this fact the better. But Miss Harrison has done a real service in discussing these problems and especially in setting forth for English readers the results of Dörpfeld's most recent excavations.

WILLIAM N. BATES

Homers Ilias. Für den Schulgebrauch erklärt von KARL FRIEDRICH AMEIS. Bearbeitet von DR. C. HENTZE. Erster Band. Viertes Heft. Gesänge x-xii. Fünfte, berichtigte Auflage. Zweiter Band. Erstes Heft. Gesänge xiii-xv. Vierte berichtigte Auflage. Viertes Heft. Gesänge xxii-xxiv. Leipzig und Berlin: B. G. Teubner, 1906, 1905, 1906. Pp. 126, 128, 152. Paper, M. 1. 20, 1. 20, 1. 60.

Appreciation of the Ameis-Hentze edition of the *Iliad* is proved by the demand for successive reprints. Several of the parts are familiar through admirable editions in English also. Professor Seymour edited for college use, on the basis of the Ameis-Hentze edition, Books i-iii, and Books iv-vi; and Professor Clapp has edited, similarly, Books xix-xxiv. The parts of the German edition under review show a thorough revision of former editions. The text itself is practically the same as before, representing the conservative tradition. A slight deviation is noted in the spelling of *ἔδδισεν*, etc., where the former editions had *ἔδεισεν*, etc. (e. g., K 240; A 508; Ψ 425; Ω 571, 689). Consistency therefore demands a similar spelling in X 19, and Ω 364, where, however, the spelling of the former edition is kept unchanged (*ἔδεισας*). The notes have evidently been rewritten. Most of the previous material has been retained; indeed, it was indispensable. But one finds some excisions, some new points of view, and some additional material. Particularly is this true when results of recent archaeological studies are incorporated. One method of introducing new

material is seen in the note on N 132, where, after *φάλοι*, one reads first the old definition, then "hier aber wahrscheinlich die hörnerartigen Vorragungen, die man auf mykenischen Bildwerken vorn am Helm sieht." But the old view is kept, with no mention of the new, when in the note on N 530 *τροφάλεια* is defined as "'Helm mit vier Bügeln,' welche sich parallel über die Helmkappe von vorn nach hinten erstreckten." Similarly the old definition only appears in notes on K 76; M 384; and X 315. Again, *αὐλῶπις*, the occasional epithet of a helmet, is as before "mit Visierlöchern versehen" (A 353; N 530). The same word was rendered by Reichel "Röhrenäugig" ("reed-eyed") in application to a horned helmet. The attempt is made more frequently than in former editions to distinguish between Mycenaean arms (e. g., N 158, 405; O 420) and the later Ionic equipment (e. g., A 593; M 294; Ξ 498; X 324). Many who use these excellent books will no doubt regret that the *ἅπαξ λεγόμενα*, which are regularly indicated in the notes, are not more frequently defined.

ALLEN R. BENNER

ANDOVER, MASS.

Virgil's Aeneid, Books I-VI. By H. R. FAIRCLOUGH, PH.D., and SELDON L. BROWN, A.M. Boston: Benj. H. Sanborn & Co., 1908. Pp. lxi + 515 + 140. \$1.40.

The following quotations from the preface of this book announce the spirit and aim of the editors: "The progress of the pupil, not the display of the editor's erudition must be the constant objective. . . . It is far easier to teach over the head of the beginner than to meet him on his own plane of comprehension; and it is here that he must be met. . . . It is almost criminal to limit the study of so great a poem to the grammatical side." Further, the editors acknowledge "special obligation" to Heinze's *Virgils epische Technik* and Norden's edition of the sixth book of the *Aeneid*.

In pursuance of the foregoing principles, the editors have illuminated text and notes with instructive pictorial illustrations taken mainly, but not exclusively, from the antique, and including reproductions of statuary, vase pictures, coins, gems, and wall paintings. Of these illustrations it may be fairly said that none are introduced for ornament merely, but that all tend to explain the meaning or interpret the spirit of the text to which they are attached.

The body of the poem is preceded by an introduction of forty-five pages, in which the editors have probably, and it may be added rightly, had the teacher in mind quite as much as the pupil. It deals with the life, character, and training of the poet, the influence of his literary predecessors and contemporaries, the several periods of his literary productivity, the character and significance of the *Aeneid* as an expression of the national spirit and destiny, and gives a just and sympathetic estimate of the hero of the poem and of the poet as reflected in his hero, and an appreciative characterization—not too subtle—of the versification and style of Virgil. A serviceable list, with definitions and references, of

the figures of syntax, rhetoric, and prosody illustrated in the poem and a chronological table of contemporary personages and events follow. The introduction ends with a prose translation of the first 33 lines of the first book, intended, we may suppose, as a standard and stimulus for the pupil in the preparation of his daily task, and with a reprint of the poetic tribute paid by Tennyson to Virgil on the occasion of the nineteenth centenary of the poet's death.

The Latin text apparently bears out the statement of the editors that it "has been carefully prepared," though "no one authority has been uniformly followed." Teachers who have found their careful instruction on the English punctuation of restrictive relative clauses hopelessly neutralized by the daily contact of their pupils with the German punctuation of so many of our school texts of the classical authors will be glad to learn that the text under consideration is punctuated—at least with only occasional lapses—according to English rather than according to German usage.

Agreeably to the implied promise of the preface, the Notes, though giving adequate attention to grammatical peculiarities, give greater attention to the metrical movement, poetic diction, expressive imagery, and other distinctively literary features of the poem. Indeed, each subdivision of the content of a book is followed by suggestive comments, with specific references, on the adaptation of style and measure to subject-matter. At the end of the notes on each book, moreover, is a body of suggestive questions, which call the attention of the pupil to those elements of interest that are of abiding value.

In the effort of the authors to restrict the material selected for the vocabulary to what they "believe to be the maximum which the pupil of the secondary school will be able to utilize," they have probably erred, in the matter of derivation and composition, in the direction of meagerness. In some cases, indeed, this meagerness makes even such information as is given, practically valueless. For example, *arcanus* is referred to *arca*; but as *arca* is not defined at the point of reference and does not appear elsewhere in the vocabulary, the pupil, in order to understand the derivation of *arcanus*, must consult an independent dictionary. This illustration is typical.

This edition of the *Aeneid* deserves a cordial welcome at the hands of teachers of the classics in secondary schools. It is a creditable piece of work from competent hands.

JOHN TETLOW

GIRLS' LATIN SCHOOL
Boston, Mass.

Demosthenis Orationes—Recognovit Brevique Adnotatione Instruxit
S. H. BUTCHER. Vols. I and II. Oxford: Clarendon Press,
1903, 1907. Pp. 400 and 320. \$1.10 each.

In these two well-printed volumes we have the first instalments of a welcome addition to the student's working material for studies in Demosthenes. They

include, so far, about half (26) of the speeches of our orator. When the other two volumes are added, we shall have in a clearly printed, carefully revised edition, with sufficient critical apparatus for all practical purposes, our Demosthenes complete within a convenient compass. While Butcher's work does not displace the editions of Baiter and Sauppe, Bekker, Voemel, Dindorf, and Blass, it may justly claim an honorable place beside them.

The preface, of only 10 pages, contains a concise discussion (in not faultless Latin) of the MSS, complete and fragmentary, including also the precious papyrus fragments recovered in Egypt in the course of the last few years, their respective worth, and their relations to the famous S in the Bibliothèque Nationale.

Butcher still holds, with Drerup, against most modern editors, that L is a copy of S, or a copy of a copy of S. S, of course, holds the first place among Demosthenes MSS; still, while recognizing its pre-eminent superiority, we cannot ignore the possibility of frequently finding a truer reading among the variants of the 200 other MSS of Demosthenes that we have. Many editors, ignoring all other possible sources, have religiously copied S and thereby admitted into their texts errors from which they might have been saved by exercising their critical judgment in the choice of other readings afforded by the mass of codical evidence.

Mr. Butcher has greatly simplified the use of the host of MSS by classifying them under four families and eliminating direct copies.

Of the newly recovered papyrus documents, one dates back into the first century B. C.; others antedate S by 800 years. They do not fit into the families of previously known MSS; and in some places they alone furnish the true readings. Through such evidence, the sacrosanctity of S has been slightly shaken; and Butcher has departed from it with greater freedom than his predecessors. In this his judgment will meet with general approval. We await with eager expectancy the completion of this valuable work.

WALTER MILLER

TULANE UNIVERSITY

Vedajorschung. Von HERMANN OLDENBERG. Stuttgart and Berlin, 1905. Pp. 115.

Inasmuch as Sanskrit has much that is of decided interest to the classical scholar, and especially to the student of the Greek and Italic dialects, it may be permitted to devote a little space in this *Journal* to review briefly this work.

The pamphlet, though ostensibly a history of Vedic criticism and exegesis, is in reality a polemic against the so-called "traditional" school of Pischel and Geldner. The invective is mainly directed against the lack of historical perspective among these authors, their absolute silence when the native scholiast is wrong, and their assumption that every beautiful woman mentioned in the *Rig-Veda* is an hetaira. All these points are in a measure well taken, but the second one by far the best. True, Pischel and Geldner might say: "What is the use of pointing out Sāyana's foibles when the 'linguistic' school of Roth, Whitney, and

others have already done this, and have been severe enough in all conscience? We purpose to show that this school has underestimated the value of the native tradition, and aim at re-establishing it: that is enough." This, however, is not honest; it is the spirit of the mere controversialist. The truth really lies between the two schools. In my judgment Oldenberg goes too far in rejecting *in toto* the authority of the native tradition as do Pischel and Geldner in unduly exalting it. On the whole it may safely be said that Oldenberg has rather undervalued the work of the "traditional school." Valuable excursions on some difficult Vedic words and passages, and a good index complete the volume.

TRUMAN MICHELSON

RIDGEFIELD, CONN.

The Pocket Plato. Edited from the translation of Benjamin Jowett by S. C. WOODHOUSE. London: Routledge; New York: E. P. Dutton & Co., 1907. \$1.

This is a well-designed volume of about two hundred and fifty pages, comfortable to eye and hand, and, not alone in the sense intended by the title—to the pocket. The selections are arranged in topical groups, independently of their source, but with conscientious reference thereto. The groups are so laid out as to furnish a faint, but rather complete, outline of the Platonic philosophy, beginning with the "Scheme of the Universe," and concluding with the place of the philosopher in the state. In addition, we have at the beginning a section on the "Character of Socrates;" while the last twenty-five pages are made up of memorable passages concerning the closing scenes of his life. The "Character of Socrates" occupies eight pages embracing thirteen extracts of which seven of the longest are chosen from the *Symposium*; there are brief passages from the *Meno*, *Laches*, *Theaetetus*, *Apology*, and *Phaedrus*. This fairly illustrates the method of the volume.

The passages which aim to present the Platonic system of ideas are carefully chosen and pruned, and arranged with excellent logic; but the scheme has compelled such drastic adherence to philosophical essentials that, in spite of the space devoted to Socrates, one misses the human element, the illumination of personality, which is so admirably present in the dialogues at large. One questions, after all, whether, with the "wayfarer" for whom this sheaf of extracts is designed, an equally skilful enchiridion, devoted to Socrates and his friends, might not go farther to make of Plato a pocket companion than even this volume—"not harsh and crabbed as dull fools suppose"—can hope to do.

J. F. A. PYRE

UNIVERSITY OF WISCONSIN